



CHAPTER 2

Sankhya Yoga

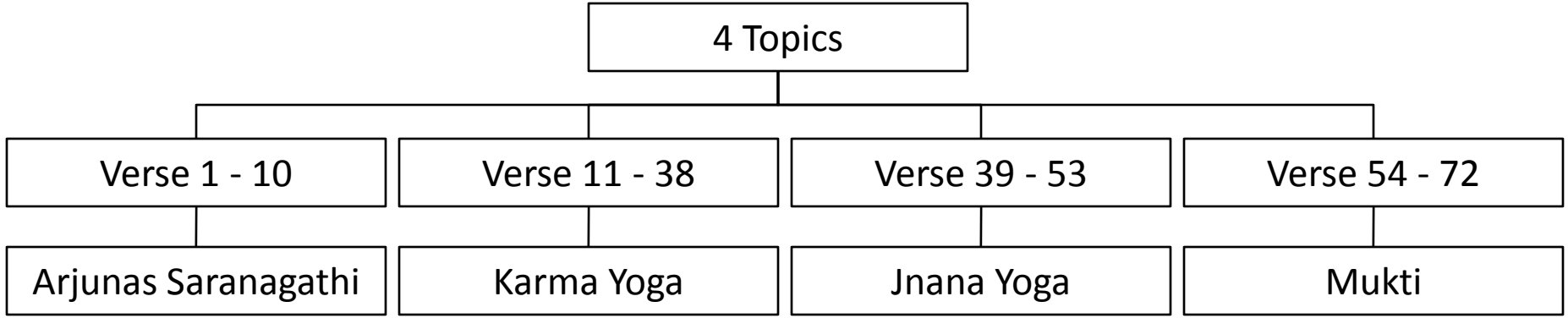
(Yoga of Knowledge)

Chapter 2

Sankhya Yoga – 72 Verses

(1) Introduction :

- Chapter 2 – Upakrama Sankshepa (72 Verses)
- Chapter 18 – Upasamhara Sankshepa (78 Verses)



(2) Saranagathi :

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २.५ ॥

Better indeed in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood. [Chapter 2 – Verse 5]

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

- Samsara Darsanam, Raaga, Shokha, Moha.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Karpanya Bavaha – Helplessness and Saranagathi.
- Teaching starts – Verse 11.

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

(3)

Gurus

Sparsha Guru

Mantra Guru

Diksha Guru

Photo Guru

Live Guru

Touch & Cure

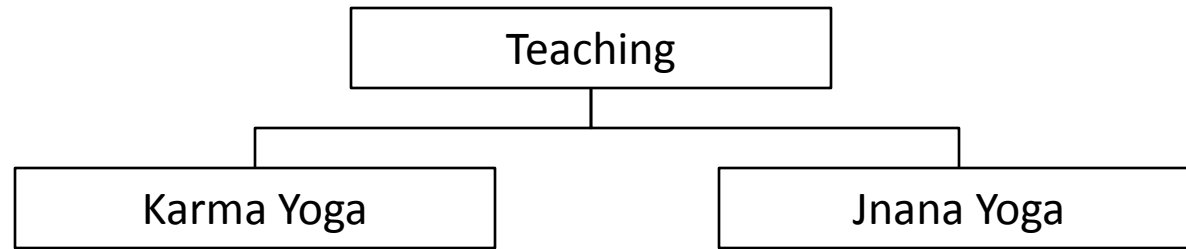
For Chanting

Brahmacharya

For Inspiration

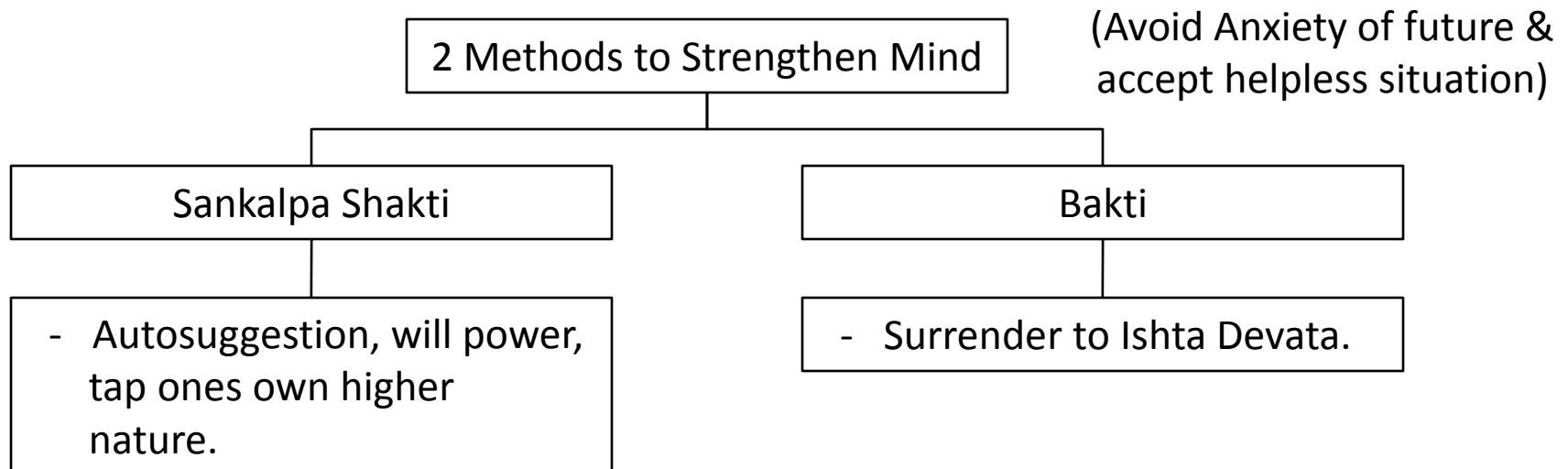
- For teaching
- Eliminator of Darkness of ignorance.

(4)



Karma Yoga :

- Religious life style for healthy dependence.
- Life mixture of Sukham – Dukham Dvanda – not uniform.
- Scriptures teach how to face and respond intelligently.
- Accept helpless situation and seek lords strength to face unknown, unpredictable, uncontrollable situations.



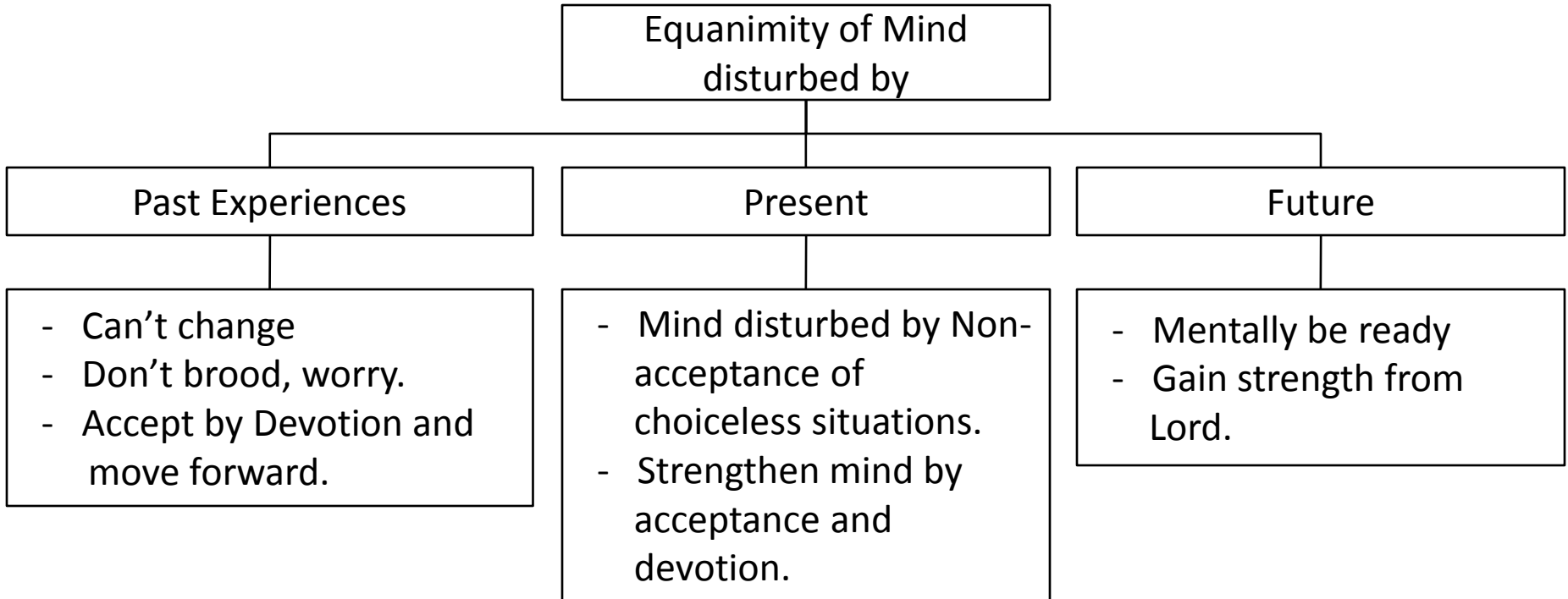
Goal of Karma Yoga :

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. "Evenness of mind is called Yoga." [Chapter 2 – Verse 48]

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २.५० ॥

Endowed with the wisdom of 'evenness of mind', one casts off in this life both good deeds and evil deeds; therefore, devote yourself to yoga. 'Skill in action is yoga.' [Chapter 2 – Verse 50]



- Devotion to Lord plays critical role in Samatvam.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २.३९ ॥

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the 'bonds of action'. [Chapter 2 – Verse 39]

Shankara :

- Aim of Ashtanga yoga – “ Balance of extrovertedness of mind.”
- Ultimately have to come to Atma to discover true nature.
- Mind should be calm – with and without people and action.

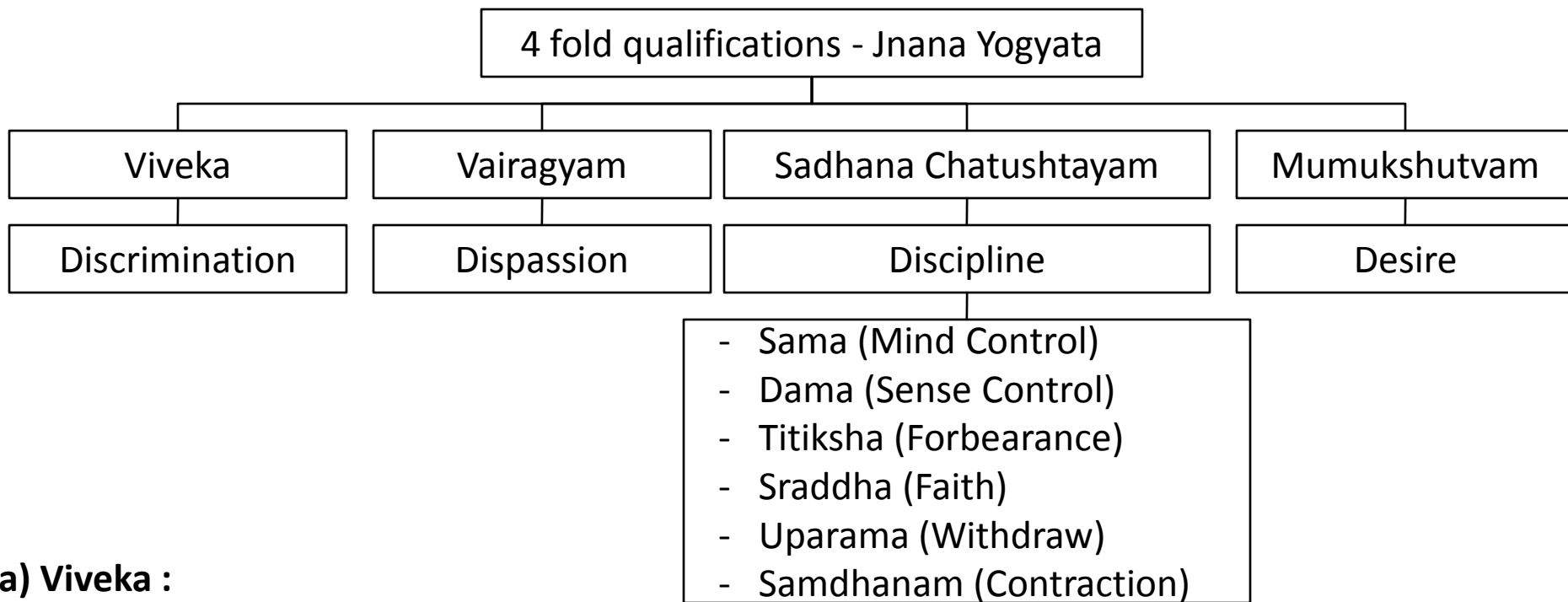
What is final benefit expected in Karma Yoga?

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २.५२ ॥

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २.५३ ॥

When your intellect though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]



a) Viveka :

- Capacity to discriminate between bondage and freedom, dependence – independence and having priorities.
- Progress should not be moving from one dependence to another or increase in dependence.
- Nitya, Anitya Vastu Viveka.

b) Vairagyam :

- Not leaning on things, people and situations.

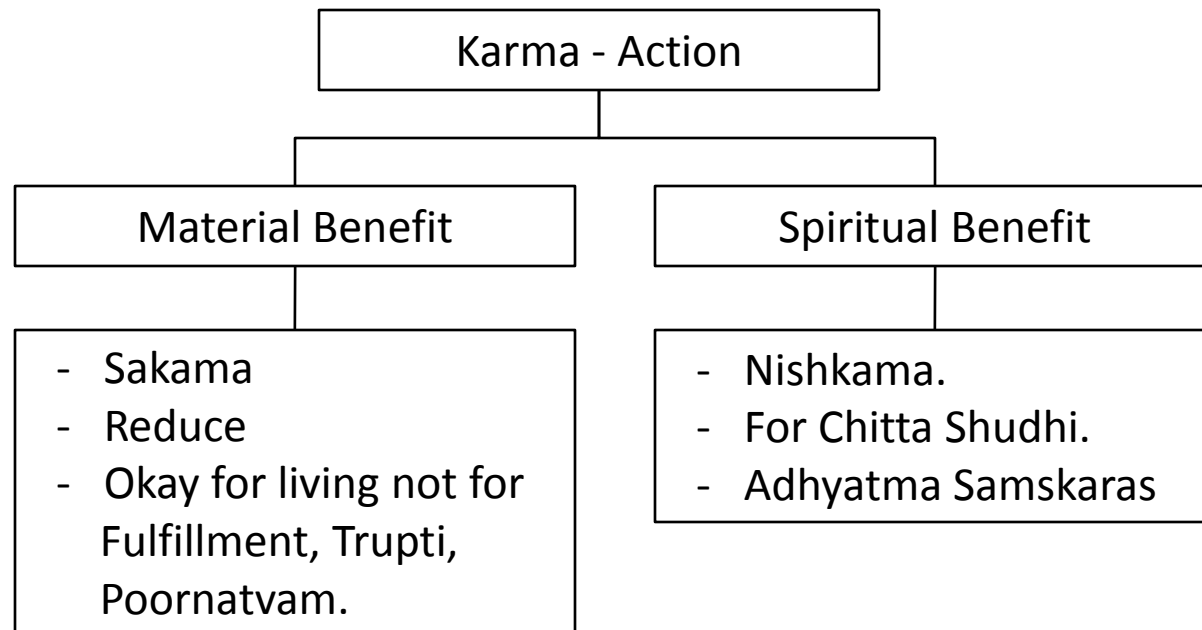
c) Discipline :

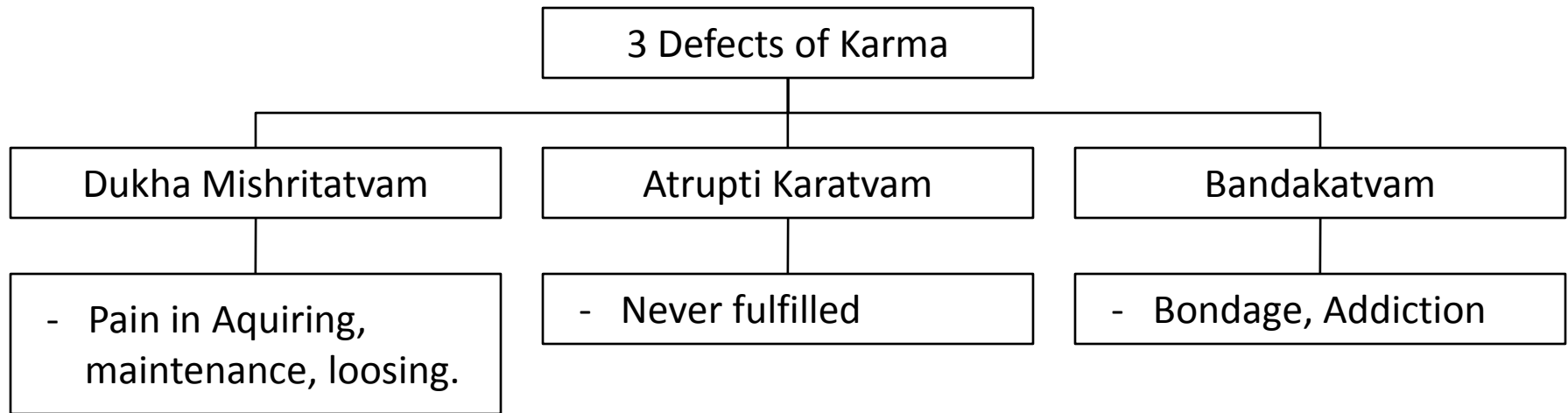
- Body, Mind sense organs are my instruments and have to be tuned up always for material and spiritual pursuits.

- **Example :** Musicians tune instruments. Mind should not be overpowered by emotions.
- Logical thinking intellect.
- Understanding words, situations, language appropriately and cleanly.
- Discipline at physical level, sensory level, emotional level, intellectual level.

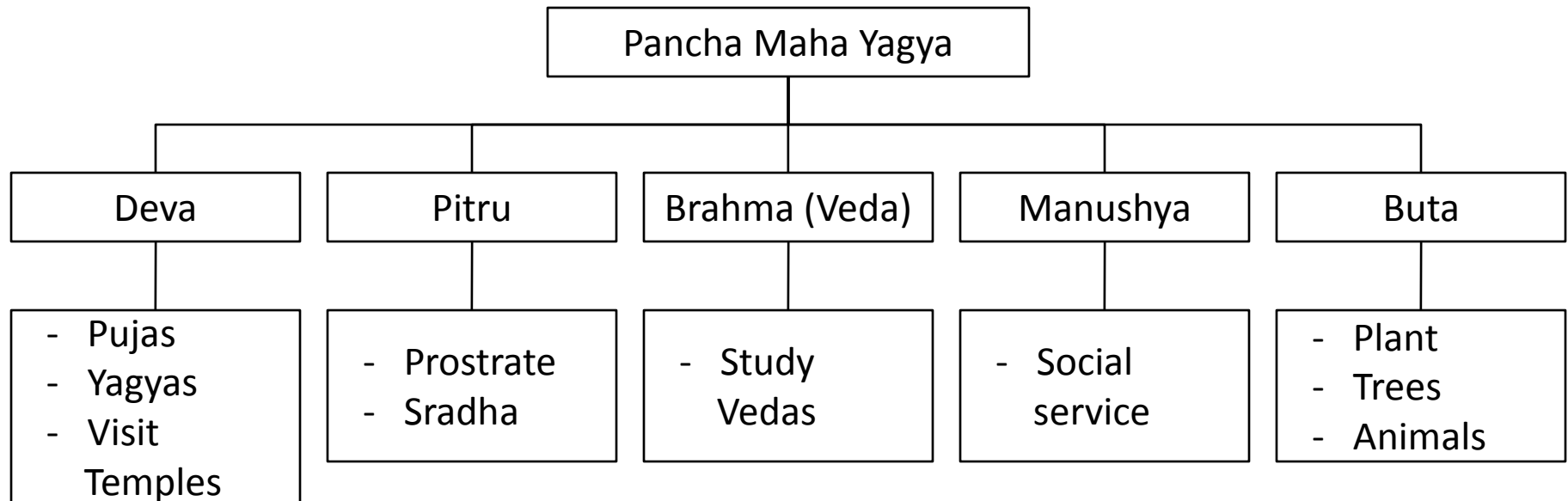
d) Mumukshutvam :

- Desire for freedom from addictions, things, situations, people.
- Dependence is sorrow.
- Independence is happiness.
- Once seeker gains 4 qualifications, they gain Jnana Yogyata from religious life style.





Nishkama Karma :



- Remove obstacles for spiritual growth.

How to act?

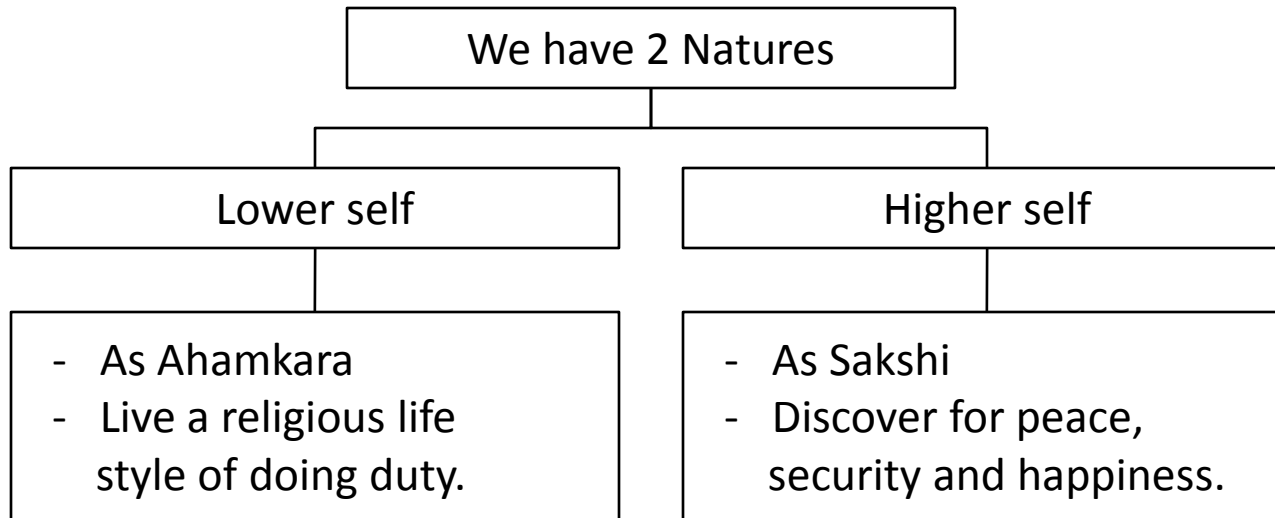
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

Jnana Yoga : (Sankhya Yoga)

Purpose :

- Discovery of self dependence (Independence).
- Discover security in myself for Dharma, Artha, Kama.



How to discover our higher self?

2 principles to embark on :

- a) I – experienter of life am concious being who is different from whatever I experience
1st fundamental law of vedanta.

Experiencer	Experienced
<ul style="list-style-type: none"> - Subject - Drk - Seer - Sakshi, Atma - Spirit - Higher - Daily keep body and mind aside in sleep and abide in Chaitanyam. 	<ul style="list-style-type: none"> - Object - Drishyam - Seen - World, body, mind. - Body born of 5 elements, sustained by 5 elements and resolves into 5 elements. - Matter principle - Lower - Mind subtle matter, influenced by another matter outside. - Example : Spectacles – Medium of perception.

b) I Experiencer am free from all experienced properties, attributes.

- Attributes belong to object, never to subject.
- Example : - Orange colour of cloth belongs to cloth not to experiencer.
 - Property belongs to substance – world, body, mind.
- None belong to “I” – Experiencer Nirguna Chaitanyam.

Corollary :

- What are properties I as Chaitanyam am free from?

a) Location in Time :

- All objects exist in time and disappear in time (1939 – 1999).
- Before body was not, after – Body is not.
- I – Chaitanyam am Kalateeta – free from time.
- Free from Birth, Growth, Decay, Death. All caused by time alone when Body is destroyed, I Chaitanyam am not destroyed.

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Every body in time has Kaumaram, Yauvanam, Jara.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.
[Chapter 2 – Verse 13]

b) Any object in time is either cause or effect.

- I am beyond cause – effect principle.

c) Every object has space location.

- I am free from space, not bound by space.
- I am Sarvagataha (All pervading), Akhandaha (undivided), Achala (Without Movement), free from action (Akarta).

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Once a person discovers Chaitanyam as Aham – it is called : “Aham Brahma Asmi”.
- This is knowledge of Poornatvam, fullness.

d) Body is temporary medium it has to come and go.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

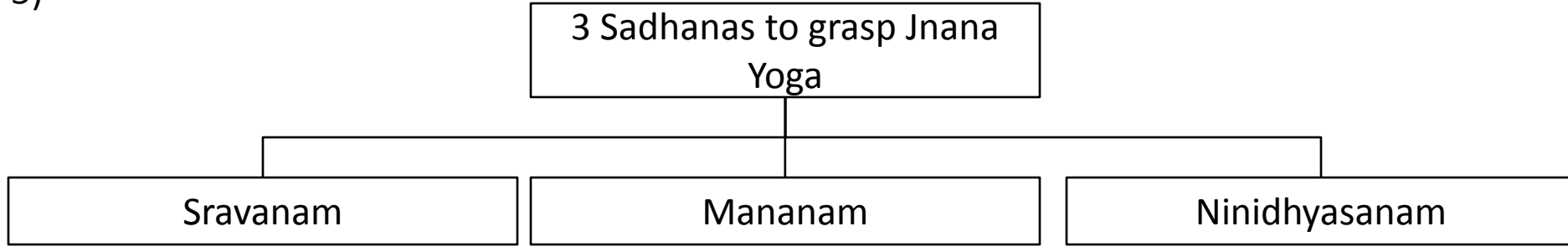
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- Your sorrow is not because of arrival and departure of Body, but because of your identification with the body as “I”.
- Body is mortal – not a problem.
- I am mortal – Problem.

e) Once body and Mind are not taken as me, there is no travel after death for me the Atma.

5)



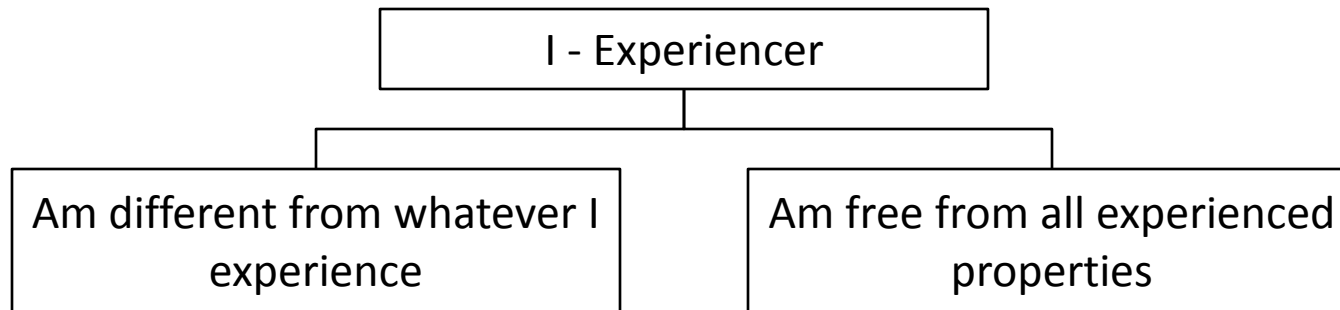
Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जाययै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati; na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam. || 6 ||

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [IV – V - 6]

Applying 2 Principles :



- Hence I am Poorna Atma.
- Arriving at this alone is main teaching of all Upanishad and Gita.

a) Sravanam : Listening

- Guru Shastra Dvara Aham Atma Asmi iti Nishchayaha.

b) Mananam : Reflection

- Removal of doubts because of which we refuse teaching.

Rituals / Karma Kanda	Jnana Kanda
<ul style="list-style-type: none">- Belief- Karma – Homa – Ahuti, connection between Rituals and Phalam, Souls travel, Sradham, Svarga, Rebirth.	<ul style="list-style-type: none">- Matter of understanding, doubtless knowledge.

- Different philosophies, logic, discussed.

c) Ninidhyasanam :

- Assimilation of teaching and making it part of me.
- Knowledge must be available during crisis, and when emotional problems come.
- Drop fear of mortality by discovering Poornatvam.
- **Phalam of 3 Stages :**

Jeevan Mukti – freedom from sorrow here and now.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५.१९ ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

6) Arjunas Question :

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २.५४ ॥

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

- Sthira Pragya – Indicators of a wise man.
- How will a wise man look, walk, talk.
- No Halo, No changes in body and world experiences.
- His response to situations will be different.

a) Main benefit – Jnani happy with himself.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Let conducive things be there around me or go away, I am fine.

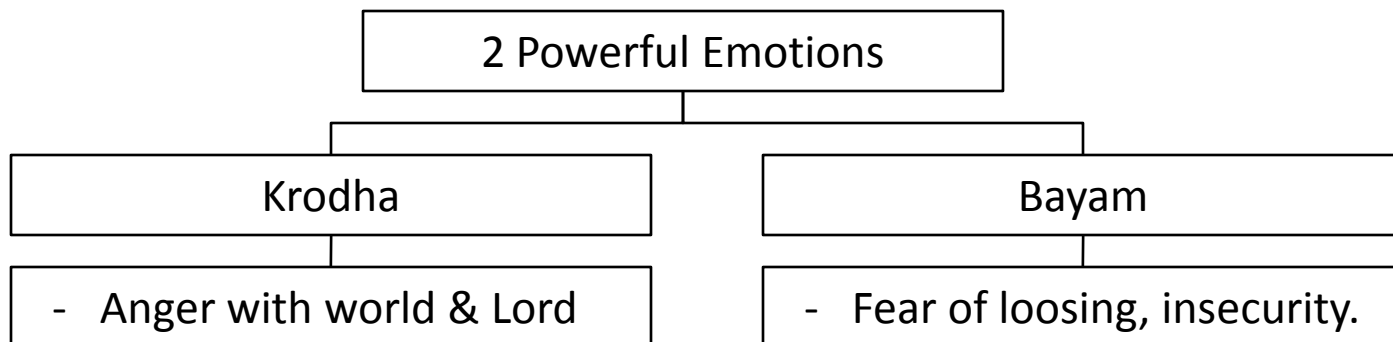
b) Wise free from Raaga, Bayam and Krodha.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

- **Raaga** : I need certain objects, people, situations around me. Without that life is empty.

- Inner weakness, leaning, gone.
- Arjunas suffering in Chapter 1 (Raaga – Shokha – Moha).
- Greater attachment, greater Bayam.
- All the time undercurrent of fear.



- Both belong to mind medium which I drop daily.

c) 2 Examples of Liberation :

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ २.६९ ॥

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees.
[Chapter 2 – Verse 69]

Wise	Ignorant
<ul style="list-style-type: none"> - Free man - Day - Swamy - Master of Ananda - Bloomy face 	<ul style="list-style-type: none"> - Bound - Night - Asamy - Slave of World - Gloomy face.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the 'desirer of desires'. [Chapter 2 – Verse 70]

Wise	Ignorant
<ul style="list-style-type: none"> - Like Ocean - Does not depend on rivers, rain for fullness. - Everfull, complete - Not affected by arrival and departure of things, experiences. 	<ul style="list-style-type: none"> - Like Pond, Tank. - No rain – dry. - Depends on others. - Top of ceiling or flat.

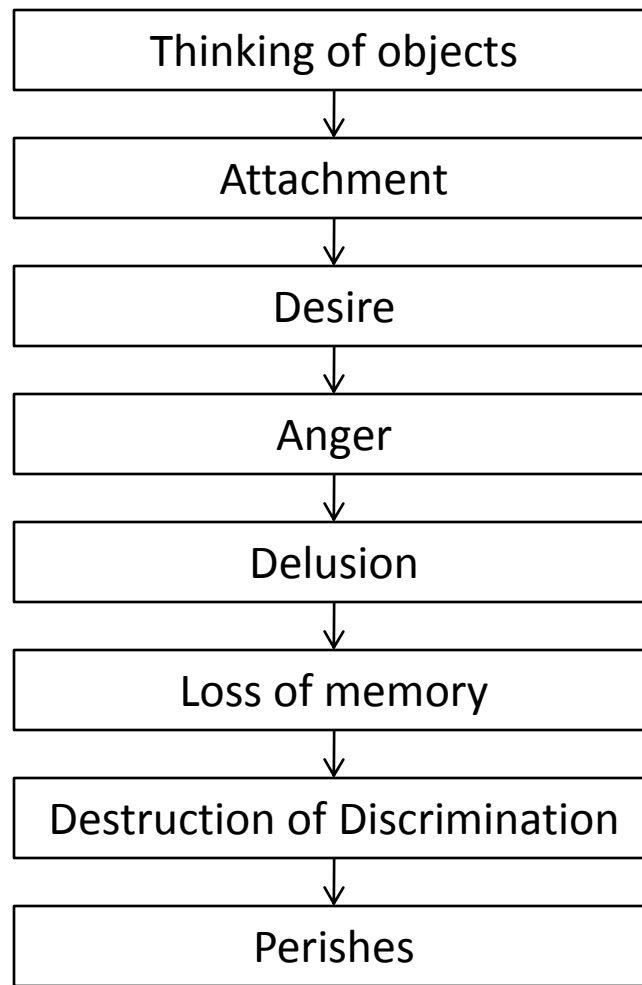
How does an ignorant man fall?

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 – Verse 62]

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २.६३ ॥

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]



How a wise man lives?

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २.५९ ॥

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

Conclusion :

- Benefit of Karma Yoga & Jnana Yoga is Jeevan Mukti = Brahma Nishta.
= Brahmi Sthiti.
= Essence of Gita.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २.७२ ॥

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman.
[Chapter 2 – Verse 72]

- Sankhya yoga is another Name of Jnana Yoga.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 2

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २.१५ ॥

That firm man whom surely these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २.१७ ॥

Know that to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 – Verse 17]

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्मादुद्ध्यस्व भारत ॥ २.१८ ॥

It is said that these bodies of the embodied Self have an end. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २.१९ ॥

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]



BHAGAVAD GITA

Verses for Introspection



CHAPTER 2

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २.२१ ॥

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain? [Chapter 2 – Verse 21]

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २.२३ ॥

Weapons cleave it not, fire burns it not, water moistens it not, wind dries it not. [Chapter 2 – Verse 23]

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५ ॥

This (self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing this to be such, you should not grieve. [Chapter 2 – Verse 25]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२६ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३० ॥

This – the indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature. [Chapter 2 – Verse 30]

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्वृन्दो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २.४५ ॥

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]



BHAGAVAD GITA

Verses for Introspection



CHAPTER 2

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. "Evenness of mind is called yoga." [Chapter 2 – Verse 48]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २.५३ ॥

When your intellect though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २.५४ ॥

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged I the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 – Verse 62]

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २.६३ ॥

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]